DADABHAI NAOROJI

THE GRAND OLD MAN OF INDIA

A Biographical Sketch in Prose & Verse.

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Dadabhai Naoroji.

As an eagle at the set of sun, perched
upon a mountain height
Sees the twilight fluttering down the
the silent soft and evening air,
And its eyes still follow, follow
to the verge the sinking light.

Past the gloom and gathering darkness
to the radiant regions, where
All old life is new-created and
the sunset is the sunrise,
Where the lost cause is triumphant and
the lost hope flares out fair.

In the gathering gloom of twilight
with unfaltering peerless eyes,
Proudly from the crowning summit
of the great deeds seest thou
All the splendour of the new-day,
all the future glories rise.

Till the exultant joy thereof fills thy
heart and cheers thy brow.
May the far time through the darkness
of these days then left behind
Show thy fair name's beacon light,
like bale fires on the mounts above!

T. B. K.

Dadabhai Naoroji.

Night after day to have rest after toil
Accords full well with nature's kindly laws.
Oh live on, and live in peace till all the oil
Right thro' be spent, which shadowed all our flaws
Our darkness for a time illumed, which cause
Just pride in us of thee. May ye the bar
In crossing rise to live with stars a star.

V. V. C.

PREFACE.

The sketch of Mr. Dadabhai Naoroji, which is given in the following pages though brief, must be inspiring to young Indians. Very few biographical sketches of our eminent men have been written. This, I consider, a great drawback. The life of such a man, for example, as Sir Madhava Rao has many lessons to impart to our countrymen. That was, however, spent in spheres which it is not open to every Indian to enter. They were administrators and statesmen who laboured from within. Mr. Dadabhai Naoroji has moved in a wider sphere. He has been a politician and agitator for the most part of his life. His career as the Dewan of Baroda did not extend beyond two years, but the work he has done for India has been, beyond comparision, the greatest. The interest of his life lay in work for the country, in advancing the country's cause. It was purely a disinterested work from which he could get no profit or advantage. And at a time when Indians hardly recognised the virtue of service for the country, Mr. Dadabhai was devoting his life almost wholly to India's cause. His achievements have been hardly equal to his work. The economic problem of India to which he addressed himself with all his energy and

zeal, has not been solved in the way he desired. Simultaneous Examinations, for which he got a resolution passed by the House of Commons, are still of the future. But vast progress has been made in many directions, not the last of which is in the political conceptions of the people; and Mr. Dadabhai's example has had not a little influence on his English educated countrymen who have loyally followed in his wake. Age and service are his best titles to respect and gratitude. God has given him long life which he has employed in the service of his country. There is no other Indian who can boast of having done it in the spirit of Mr. Dadabhai.

DEWAN BAHADUR

C. KARUNAKARA MENON, B. A.

DADABHAI NAOROJI:

The Grand Old Man of India.

A BIOGRAPHICAL SKETCH.

"Lives of great men all remind us
That we can make our lives sublime,—
And departing leave behind us
Footprints on the sands of time."

A great man is a postulate, and a great deed is an axiom. They are, indeed, self-evident truths. In the service of mankind to be a guardian Angel below, employing the brave ardour of the mind in acts of righteousness, and deeds of heroism, and in such pursuits as would tend to elevate the mind to higher ideals—in one word, in deeds such as may raise us over the grovelling herd, and make us shine as resplendant as orbits on the yonder firmament, steering the stormy course of man, and guiding the ship-wrecked brother on the sea of Life—that is life, and that life is worth living.

We have had many patriots of unremitting zeal, unmistakable genius, and undaunted courage, who by dint of their high thinking and noble living, and by force of character, all their own, soared high into regions far beyond the reach of man, proclaiming to the

world below that *Patriotism* unlike other *isms* is a sacred fire ever smouldering in the breast, slow to rest, but sure to forge, in the fulness of time, a brand of burnished gold, if it is directed aright. Politics alone does not make a Patriot any more than Polemics can make a philosopher. We want no such traits to be grafted fresh in the Indian character as if they are new. We want only plain men, practical men, honest men, continent men, contented men, and righteous men, able to lead, and wise to correct, fearful to solicit a trust, slow to accept, and resolute never to betray one. Such men we want, and as such they are, indeed, great men; for a great man is not one who has stupendous length and breadth, and a prodigeous mass of flesh, a big perpendicular in petty coat. No, not at all. A great man is one who has nothing to fear and nothing to hope from another; it is he who, while he demonstrates the inequity of the laws, and is able to correct them obeys them peaceably. It is he who looks on the ambitions both as weak and fraudulent. It is he who hath no disposition or occasion for any kind of deceit, no reason for being or for appearing different from what he is.. It is he who can call together the most select company when it pleases him in one word, he is the great man who possesses the *acrostical* virtues of *Goodness, Righteousness, Earnestness, Ability and Truthfulness.*

Naorojis Greatness.

If there is one man more than another in all India who has done full justice to the choice of the elite and

the elect of the country, and rendered yeoman service to his motherland, and is still doing it, who still retains the youthful buoyancy on his brow though furrowed with fourscore years and nine, still gleaming green even in the yellow leaf of his life, I say, it is Dadabhai Naoroji, the grand old man of India, and I may even go further with my pœtic license to call him the "Uncrowned King of the East." This is the man that has led and ruled large audiences in the Indian Congress and in the Parliament of London by the force of his personality, by the might of his eloquence, and carried measures conducive to the welfare of his brethren, or impressed great truths and principles on public conviction—indeed, the name, and the works of such a great man are generally, despite the political disputes or disagreements, regarded by a free and favoured people with feelings of respect, admiration, and gratitude. They are associated in the mind of a community with periods of peril or peace or prosperity, and recalled by each succeeding generation with national pride. Great men are indeed "the guide posts and landmarks of the State."

"With prospects bright upon the world he came,
Pure love of virtue, strong desire of fame?
Men marked the lofty path his mind would take,
And all foretold the progress he should make."

Indian history hardly presents a more impressive and lofty instance of talents honestly and nobly exercised, and resolute industry unflinchingly practised

conducting a Black-man (tho' nicknamed) in spite of silly obstacles, to supreme distinction and sublime veneration in a foreign and exclusive country of which he could not even boast of being a native. His example is, therefore, of peculiar, nay particular value to youth, and eminently worthy of attentive consideration as showing what may be achieved by honesty and integrity, patience and perseverance against all disadvantages.

Enthusiasm.

My hand trembles and my pulse begins to beat high when I attempt to narrate the long list of golden deeds that this truly great man has rendered to his motherland and is still able to render what best he can as opportunities offer, with the self-possession of a Sage, the sacrifice of a Martyr, and yet with the buoyancy of a youth. With a load of years on his head, and a roll of papers in his hand, the venerable grand old man is still to be seen busy in his closet, buried in papers, tabulating figures, manipulating facts, unravelling the naughty knots, and tangled webs of political cataclysms, buffeting many a financial cyclone, braving peculiar social upheavals on the one hand and religious fanaticisms on the other, thus solving the "Riddle of Life" in all its aspects. To such a man, indeed, life is worth living still, for to such men "life is not a dream, but a real and worthy thing" laden with graver duties and responsibilities and a really great man will never "kick his heels in the air," and throw down his harness till he has tested the

weight of it, and realized the object of it. Even so, Mr. Naoroji in spite of his old age does not seem to have shaken by years, nor depressed by griefs, and not in the least despoiled of his better faculties.

"Child like Sage!
Sagacious reader of the works of God,—
And in his words sagacious."

Naoroji, as all other great figures in the world has been brought up in the lap of stern descipline, and his habits are always studious so much so that he is always fond of work as Ruskin aptly said. "It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best."

"I envy-how I envy him whose Soul
Turns its whole energies to some one end,—
To elevate an aim, pursue success
However mean."

Earnestness.

Naorojí, it seems to me, has started his life and his life work with the deepseated conviction of the reality, and earnestness of Life. His life has been from the beginning not only an ideal Idyl of Bliss, but also an easy Ballad of Burdens. Short in stature, yet smart in his look and gait, he is said to have cut a great figure in all sports, tournaments and exhibitions in his

youth. Besides, there is a religious spark in his eye that is enough to command an army of veterans to "*Stand at ease*" as is the case with all leaders of nations, and conquerors of the world, to wit, Napolean and Alexander, Mahomed and Sivaji, and amongst the blacks that Toussaint, the gifted Negro, the hero of St. Domingo. It is therefore beautiful, nay dutiful to render justice to such a great man.

Birth, Parentage and Education.

A few words about Mr. Naoroji's birth, parentage, education, his attainments, and aspirations, I am sure, will throw a flood of light on the life of the great Statesman and Patriot that India has ever produced, and England may equally be proud of.

Dadabhai Naoroji was born in the great emporeum of Bombay on September 4, 1825, in a Parsi priestly family—the illustrious Aristocracy of the Island. The small terrace in Ketvadi, Girgaum, Bombay, still gleams like a star, shedding a hale of lustre and breathing veneration and inspiration all round in spite of its smallness from a distance.

Small are the planets high
Vast is the firmament above ;—
But what is small is vast,
And what is vast is vacant.

He lost his father when he was but four, but his mother who was a woman of much cultivated intellect amongst the accomplished women of her time having

won the modest laurels of public approbation, and the applause of the great and the good for her sweet and righteous disposition, winning manners, and good nature, took utmost care of the young Dadabhai Naoroji, and brought him up in the rigid laws of descipline, in strict accord with the religious traditions of the Parsi community. The boy was given the best education then available in Bombay. He soon became a scholar of the Elphinstone Institute and had a brilliant academic career carrying off most of the prizes awarded to the best students. His collegiate course was finished by 1845, so early at the age of 20, when most of his mates were merely squatting on the floor, sucking their thumbs, counting their days on fingers, or dosing away the precious moments in the "Castle of Indolence" despondent of the future.

Public Career.

Bright days were about to down upon his beaming brow and fresh laurels were in store for him. Sir Erskine Perry, the Chief Justice of Bombay, and President of the Board of Education, was so much struck by the young Naoroji's remarkable talents that he proposed to send him to England for the Bar offering to meet half the cost of passage and boarding. But the Parsi community, especially the unruly and scrupulous priest ruling the sect, was dead against Naoroji's foreign travel on the sea. Bigotry and dogma, tradition and custom, were then rampant amongst the Parsees. The idea of sending Naoroji to England had to be given up for a

time to the great disappointment of the boy. His hopes were frustrated, and it seemed to him as if his whole future had been blasted on account of the stumbling block placed in his way. He was obliged to succumb to his lot, the trend of the times, and the current of popular opinion of the sect. He did not even enter Government service though he was offered the clerk's job in the Secretariat. Naoroji being still green with the buoyancy of a scholar, he secured the Head Assistants post in the Elphinstone Institute itself.

In 1850, Naoroji was appointed Assistant Professor of Mathematics and Natural Philosophy in the same institution and later on promoted as Professor in which capacity he was confirmed in 1854.

India was then upon her trial, so to speak, and the peculiar conjunction of circumstances and the natural trend of his own mind for the consummation of some higher ideals which were smouldering in his buoyant and patriotic breast, prompted him to proceed to England, at any cost, and to this end he had to resign his Professorship in 1856. Fortunately for him, the proprietors of the Parsi firm, Messrs. Cama and Co., in England who were unable to cope with the pressure of foreign and continental business, wanted an efficient economist and managing member to sit at the helm of the firm, and so Naoroji was asked to manage the affairs of the concern by offering him a partnership, invested with the office technically designated as the Managing Proprietor.

Work in England and India.

His life, therefore, between 1845 and 1855, during his stay in England, was an eventful one, in that with the status, and *locus standie* that Naoroji secured as the Managing Proprietor of a rising Parsi firm, he organized the Students Literary and Scientific Society which still exists exercising potent influence on the rising generation of the great metropolis. At the same time he started a journal known as "the Students Literary Miscellany" himself contributing a mighty lot of original articles on Education, Politics and Ethics. Seeing that the Literary Society and the Journal started under its auspices were making wonderful progress, he thought it expedient to open branches under the name of "Duyan Prasarak Mandal" in which debates were allowed in Guzrati and Mahrati, himself taking the lead in every meeting and in every movement connected therewith.

One of the most humane, immortal and statesmanlike act of Naoroji at this period of his eventful career, was the starting of the first Girls School in Bombay in inaugurating which his colleagues and disciples put their shoulders to the wheel, amidst strong opposition. Lea by Naoroji, a number of members opened classes in various parts of Bombay, and taught them gratis in their leisure hours. Naoroji is thus the father of the fisrt Girls School in Bombay.

His exertions in England were no less strenuous on behalf of his brethren. He fought for the relaxation of the age limit in the case of Mr. Wadia, and fought for

the employment of the natives of India in the Indian Civil Service. Naoroji must have thought that India like Ireland is the "Invulnerable heel" of British Achilles. Like Daniel O'Connel, Parnel, Disraeli and Burke, Naoroji is always firm in his convictions about India and unbudged in his politics by the mercenary insinuations of the rabble about him.

With the co-operation of the late Mr. W. C. Bonnerjee, Naoroji started in London, the London Indian Society which still exists and is doing pretty good work. Later on, he started a larger association known as "The East Indian Association" with a broad base and broader outlook and wider range of work, admitting Indians and Europeans alike into its fold. This was his life work and so he placed it on a firm financial footing with the aid of the liberal donations, and rich endowments contributed by many Indian Princes and Maharajas. He then travelled the length and breadth of the Empire addressing meetings on various questions affecting the interests, and the life-interests of India and her people and writing to newspapers.

His connections with Messrs. Cama & Co., in London were not destined to continue long. For obvious reasons, he severed his relations with the firm and started a business of his own congenial to his tastes, and conducive to further development to render the ground healthy for Parliamentary operations which he had to work up not ere long. To this end, he prudently and honestly adjusted all matters with his creditors in Lon-

don, and returned to Bombay, unscathed and unsullied by public censure or private remorse.

Politics : The Fawcette Committee.

With the vast experience of men and matters, statistics and finances, the franchise and politics of the continent of Europe and the comparative study of the international politics which his stay in London, though brief afforded him, Naoroji's presence in Bombay was hailed by every citizen, and was freely resorted to by the people and the Government of Bombay on several occasions. He was adored as an Oracle of India! But his stay, as before, was not long to enable the rising generation to reap the benefits of his experiences. But, all the same, they were glad that his services would be better appreciated in the Parliamentary Committee on IndianFinance known as "The Fawcette Committee" where he was required to give evidence on various questions relating to India. The poverty of India, and the high incidence of taxation, and the diversion of natural water sources for the irrigation of a vast and rich country to the great benefit not only of the Government, but also of the landlord and tenant, are questions of great import, and these he strongly impressed upon the Commission. Besides, he drew the attention of the Committee to such defects in the British Indian administration—particularly the extravagant cost, the enormous amount of drain of India's wealth towards England, and the inequitable treatment of the natives of India in regard to higher offices in the administration.

Dewan of Gaikwar of Baroda.

In 1874 he returned to India with fresh laurels on his brow, but he had to take up a quite new career. The affairs of the State of Baroda were in awful pelmel. He was sent for by the Gaikwar to take up the reins of his Government as His Highness' Dewan. Merely to oblige him, and to have a change in life, as is always the case with all great men, he accepted the job *nolens volens*.

"A change in life, a crutch behind.
Forsooth doth man require,
Unnerved to do or dare,
How proud of purse, or blood or mind."

In Bombay or Baroda, Naoroji had to discharge loftier duties. Since duty is sacred everywhere, Naoroji started his work of reform from the date of his arrival, and thoroughly reformed the administration of the Baroda State in a most satisfactory and statesmanlike manner by getting efficient staff from Bombay, weeding out all *innuendos* and putting down corruption that was then so rampant in the Sta e. He brought the Civil and Criminal Courts into order, and perfect peace and prosperity reigned all round. After 2 years, he resigned the office of his own accord, and returned to Bombay to serve his motherland. He was immediately elected the Municipal member of the Corporation of Bombay in which be displayed remarkable talents and rendered yeoman service to the people. He was an authority and a power in the land in various matters of Government

and people, and in due deference to him, he was elected later on, member of the Legislative Council, Bombay, which he served most arduously and conscienciously.

Parliamentary Career.

In 1886 he left again for England to accomplish the object that was uppermost in his mind, and there he started a regular political campaign, addressing various meetings, and contributing stirring and substantial articles on Indian Economics which afforded ready information, and equipped the Home Government with reliable up-to-date statistics relating to every branch of administration in India. Having found his position secure, and conscious of his success for a seat in the Parliament he tried twice for the exalted seat in the Imperial Chamber, but in vain. After 5 years of continued agitation in England, Mr. Naoroji succeeded in getting himself accepted as the Liberal candidate by the electors of Holborn. But yet he failed to win the seat, as the principal issue fought out was the question of granting Home Rule to Ireland, and public opinion on this was against Mr. Gladstone, who proposed to grant the concession. Mr. Naoroji however, managed to poll 1950 votes against his opponent's 3651, a very creditable result, indeed, when it is remembered that Mr. Naoroji lay under the double disadvantage of being a 'Black Man', and a Liberal to boot. Is colour a defect and disqualification? If so, I should think that there is no more tremendous indictment ever levelled against human nature and human history than this colour defect. In spite of his defect,

Mr. Naoroji continued to stay in England devoting his whole time and energy to the interests of India, and redoubling his efforts to persuade a metropolitan constituency to return him to Parliament at the next election. Towards the close of the year, however, Mr. Naoroji returned to India to preside over the second sitting of the Indian National Congress at Calcutta. In January 1887, he gave very valuable evidence before the Public Service Commission—the result of his own strenuous agitation, and shortly after he left for England to renew his efforts to get into the British Parliament. After 5 years hard work he succeeded being returned by the electors of Central Finsbury as a Liberal Member at the general election held in 1892. All India congratulated him on this unique honour, and there can be no doubt that Mr. Naoroji's success paved the way for the return, a few years later, by a London Constituency, of another Parsi, as its Parliamentary representative.

Maiden Speech.

On the 9th August 1892, Mr. Naoroji made his maiden speech in the House of Commons during the debate on the address to the Queen, which produced a favourable impression. The speech at once disclosed the Blackman's bright spark of intellect, his remarkable powers of senatorial eloquence and wonderful mastery of Indian and Continental Politics. The unbounded glee, the buoyancy of the spirit, the freedom of expression, and the wisdom, exhibited in his maiden speech purged away the silly predilections and racial prejudices formed in

the " White" man's mind about the "Black" man so much so that every one of the members listened to Mr. Naoroji, so long as he was on his legs, with breathless attention looking at the speaker in a reverie of wonder, and satisfaction. Mr. Naoroji's maiden speech was a veritable success. The assurances of loyalty and devotion expressed in his speech and the patriotic earnestness of his heart exhibited in his final request to the members was very touching. He said " so long India is satisfied with the justice and Honour of Britain, so long will her Indian Empire last, and I have not the least doubt that, though our progress may be slow, and we may at times meet with disappointments, if we persevere, whatever justice we ask in reason we shall get. I thank you, Sir, for allowing me to say these few words, and the House for so indulgently listening to me, and I hope that the connection between England and India—which forms five-sixths of the British Empire—may continue long with benefit to both countries. There will be certain Indian questions, principally of administration, which I shall have to lay before the House, and I am quite sure that when they are brought forward, they will be fairly considered, and if reasonable, amended to our satisfaction."

Indian Parliamentary Committee.

Naoroji's first effort as Member of Parliament was to interest Britishers in Indian affairs, and with the aid of Sir William Wedderburn and the late Mr. W. S. Caine, he succeeded in organizing the Indian Parliamentary

Committee, which for many years rendered much valuable and substantial service to India. In the year following his election, he got Mr. Herbert Paul to move the momentous resolution in respect of holding Simultaneous Examinations in England and India for the Indian Civil Service, and though it was opposed by the Government, it was passed by a majority of the House. The credit for this success was distinctly due to Mr. Naoroji.

Lahore Congress.

About the close of the year 1892, Mr. Naoroji came out to India to preside over the ninth Session of the Indian National Congress held at Lahore. His journey from Bombay to Lahore was, a regular triumphal march, a right royal welcome being accorded to him at every station the train stopped. On his return journey, the citizens of Allahabad presented him with an address of welcome. At Lahore, the enthusiasm of the Punjabees was at its height, indeed, to such a degree that they employed bands of smart and earnest young men to drag Mr. Naoroji's carriage to the President's camp. Accounts of the incidents, and the princely ovation given to Mr. Naoroji, wired from India, filled the columns of the British and Continental newspapers. The late Sir William Hunter, the great friend of India, contributed a lengthy and brilliant article to the *Times of India* on "Indian Affairs" making a prominent mention of the worthy President's (Naoroji's) career in India and England which is well worth studying by every son of India.

The most notable and tangible result of Naoroji's short Parliamentary career was the appointment of the Royal Commission on Indian Expenditure in 1896, of which Mr. Naoroji himself was a prominent member; Sir William Wedderburn, and Mr. W. S. Caine were two of his Colleagues. Mr. Naoroji himself gave evidence as a witness before this very Commission in 1897 better known as the Welby Commission from its being presided over by Lord Welby, and submitted a number of statements and schedules which showed at once his thorough grasp, prodegious experience, and vast and varied knowledge of the complicated problems of Indian Finance and Politics. Six lengthy printed statements based on the following three major heads or broad items were prepared—viz. the administration of expenditure, the appropriation or charges and the practical remedies. His evidence before the Royal Commission was by itself a study of the whole administration of India to a student of Indian Politics. He referred to the Act of 1833, and to the Proclamation of 1858, and to the rights and concession conferred on India under the above Statutes. He referred to the poverty of India as being due to the non-fulfilment of the pledges, the inherent, and essential defect of British administration being the financial, political, and intellectual drain. He laid great stress on the question of the Poverty of India, and substantiated his statements by facts and figures, and showed them by the comparative production and consumption of each Province, the average production per head, and by a consummate analysis of the trade returns; furnished figures showing the amounts spent from Indian Revenues

upon military operations beyond the frontiers of India which came up to 139 millions—actually spent from the Indian Revenues !

Patriotic Efforts in Politics.

In 1895, the Liberals had to resign, and Mr. Naoroji being a liberal himself, failed to get into Parliament. He was not, however, sorry for his defect. He was all the more delighted to find himself free, and had better opportunities *now* to study the international politics, and as he made England practically his "Home" he has been in his usual persistent way working more vigorously than ever for his Motherland.

In 1896, he opened correspondence with the War Office, and the Admirality regarding the exclusion of natives of India from examinations for admission to the Army and the Navy, but with no satisfactory results. In 1897, he gave evidence for the last time before the Welby Commission on Indian Budget and Expenditure.

In 1898, he prepared and submitted two exhaustive and instructive statements to the Indian Currency Committee which sat under the presidency of Sir Henry Fowler to consider the question of the then proposed currency for India.

In 1902. Mr. Naoroji published his famous book entitled *The Poverty and Un-British Rule in India*, being a collection of his contributions to periodicals, statements and schedules tabulated from Government of India Office, correspondence with India and Foreign

Office, native states, and other official and non-official bodies, on Indian questions which it is not possible to refer to in a brief brochure like this (but a running review of his career) but I shall heartily refer all students of Indian Economics to the famous volume itself—the monumental work of a great statesman. The book, from the very first page stands at daggers drawn with the Government policy denouncing most emphatically the present system of Government as destructive and despotic to the Indian and un-British and suicidal to Britain.

The one great political moral, and the principle of administration that Mr.Naoroji has taught to the teeming millions of India and the Government, can be seen, at best, in the following extract from his famous book itself :—

"True British rule will vastly benefit both Britain and India. My whole object in all my writings is to impress upon the British people that, instead of a disastrous explosion of the British Indian Empire, as must be the result of the present dishonourable un-British system of Government, there is a great and glorious future for Britain and India to an extent inconceivable at present if the British people will awaken to their duty, will be true to their British instincts of fair play and justice, and will insist upon the faithful and consciencious fulfilment' of all their great solemn promises and pledges." There is great meaning in the above passage which to my mind is summed up in one passage of Mr. Bright—*The good of England must come through the channels of the good of India.*

Of Mr. Naoroji's activity since 1901, a little more need be said than that, as in all the years before, he has been indefatigably and unintersuptedly working for his Motherland, addressing meetings, and writing to periodicals on Indian questions. Though he is now the golden Robin in his nest, in the yellow leaf of his life, his advice, and opinion are always sought for at moments of political catalysms, and are venerated as the sacred words of an Oracle when given.

With "its sweet purity, its simplicity, its lofty patriotism, its abounding lore, its strenuous pursuit of high aims" Mr. Naoroji's life is one which every Indian might well try to follow.

Eighty-nineth Birth day.

His 89th Birthday was celebrated with much eclat and enthusiasm by the elite and the elect of Bombay, young and old of both sexes, on the hallowed day of the 4, September 1913, and I wish that every patriotic son of India will with me feel proud to join the chorus of my concluding song which shall be repeated at the end of the verses to follow :—

Long live Naoroji great
In health and light and state ;
Pure love of his native Isle
May ever his heart beguile ;
Till East and West are one
To greet the rising sun.

DADABHAI NAOROJI.

(IN VERSE.)

Like fireflies seem the yonder gleaming orbs,
And gorges wide from far like narrow vales,
The Souls of great men are how poor in garb,
And charm our little hearts with their wondrous tales.

Behold! how small 's th' home in Ketvady,
A nest, a span in length and an inch in breadth
Where, a black bird gray with sallow bearded lips
Still chants the woes of the races of his earth.

O how those chants like magic thrill my Soul,
And sting me join the *wealing* chorus fast!
Wherefore are they in such profusion come,
And cloud my aching breast, and leave me 'ghast?

Are they the peans from Sasoor Hardwar gates
In honour of one who bore her on to the West,
Or anthems loud from various wharfs of Ind
On one who lived and loved her people best?

Lo! a noise I hear as of an angel's voice,
A Zephyr I feel as straight from Zenith high;
With tears of joy tickling my palsied cheeks
I stared ensnared at the nest, and drew a sigh.

O blessed Ketvady! whose is this nest
So simple, yet pleasant, happy, and best?
What modest bird this smallest cell abode
By which many a Soul saluting strode?

Lo ! a voice as soft as air I hear from high-
    " This house is of Dadabhoy Naorojee."
Wherewith my mind like lotus oped into bloom,
    And doubts like vapours dwindled into a gloom.

I shrugged my arms, and oped my vacant eyes,
    Surveyed the house from basement to the crest,
And found a single stair on simple rafts
    As if to mock the lofty spires abreast.

To mock ? yea, an ignoble thought methinks !
    It is an ornament precious and best,
Whose lustres grand like aurora have shed
    Immortal sheen from th' East to th' far off West.

What Soul is it that spent its vital powers
    Away from the sweets of home, and ties of blood,
And lent his wits for his Country's sole cause,
    And sponged the tears India has often shed ?

And who despite the crosses of his life
    Resigned him out and out for Duty's sake,
And led the high and low of his native land
    Whose rights of home and State were once at stake?

Who is that living Soul with sedate will and heart
    On missions grand commissioned by his clan,
Has sailed to foreign strands to fight their cause,
    There proved him more than a match for man to man?

And who by dint of pen and speech has earned
    The vestal love of th' East, no less of the West ;
In whom an ideal being Finsbury found,
    And voted him to the House as its member blest ?

Who is that grand old man of Ind who still
With sparkling eye decried his mother's throes,
And brought them home to the Lords gleaning from sills,
Like roosting owls from Windsor Castle brows?

Or who is that "Uncrowned King of the East"
Still ruling proud the hearts of his fellowmen,
And facts and figures tipped at fingers' ends
As bulwark stood in the House with India van?

Who is that busy bee with sober head
Sits in Anerley park digesting deep
Books blue and green of motley themes of Earth
Still smiling soft but ne'er wont to sleep?

Or sits in th' National Liberal Club
With colleagues noble mooting out themes
Of India, and her vows, and promises made,
Chastising Britannia's lawless schemes?

Or say who is that Wilberfore of Ind
Whose claims were thrice declaimed at last reclaimed,
As just and true as sister's vestal cry,
And won his day as "Black man" tho' nicknamed?

He is the man, the grand old man of Ind,
And this his home in Bombay, Ketvady,
Below the arbours green o'erhung its brow
You find a head in roses wreathed and glee!

Is this the man that often thrilled the House
With floods of Love and Light India has shed
Upon his hoary head, and sanguine heart,
And with his opinions all his party led?

One who by Statecraft made the prouder West
To feel and heal the sores of th' blessed East,
For him a name, for his land Britannia's love
Who gained, and that but all in th' sweat of his brow?

That is the man I want, and him I seek,
In this Ketvady lane beside Girgaum,
The mart of many a grandee proud and fair,
For young and old to pass a thoroughfare.

Naoroji! in glee I've stared at thy home
As a Plebion at the lofty spires of Rome,
And learning thou 'rt safe on Britain's shore,
I prayed my Gods on thee long life to pour.

Long live Noaroji great
In health and light and state;
Pure love of his native Isle
May ever his heart beguile;
Till East and West are one
To greet the rising Sun!

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